

Home Mission Echoes

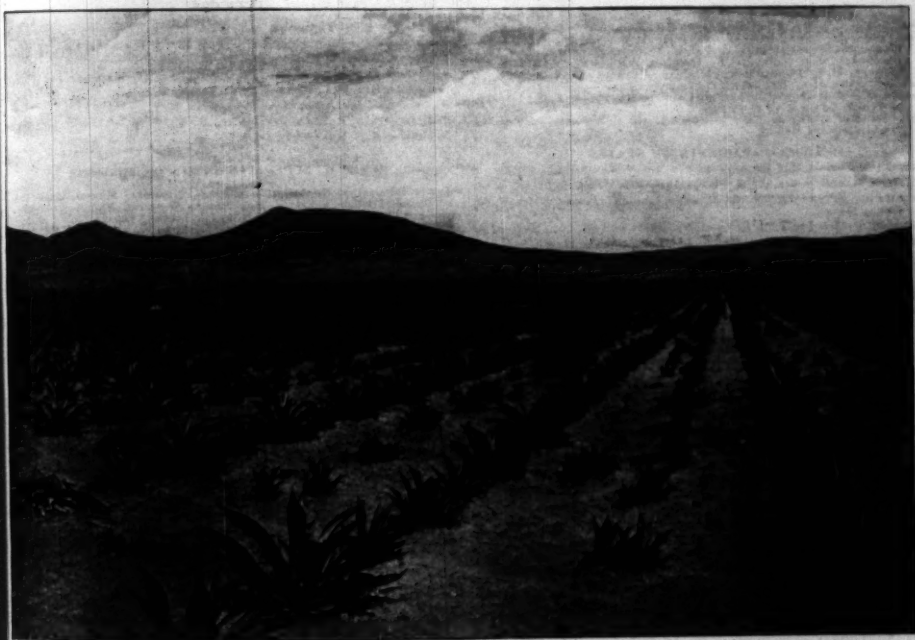
"The country for which I lifted up mine hand to give it to your fathers."

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OCTOBER, 1903

No. 10



Maguay (Pulque) Ranch, Mexico

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"Topics for 1903"

The Outlook.	JANUARY.
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HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morhouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards at one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Home Mission Echoes will be sent to all subscribers until ordered to be discontinued, when all orders must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

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Maguey Plant



HE maguey plant is largely cultivated in Southern Mexico. It cannot be utilized for pulque until it has completed its growth and is about to flower, a time which varies with the soil and location from five to fifteen years.

The sap stored up in the long leaves for the development of the flower stalk abounds in sugar and mucilage.

As soon as there are indications of the shooting up of a flower stalk from the centre of the plant, the central leaves and forming bud are cut out, a cavity being formed in their place, into which the sap will flow; the cavity is shaded by drawing over some of the outer leaves and tying their points.

A vigorous plant will yield about two gallons a day for four or five months. The juice is gathered from the plant three times a day. A portion of it is disposed of in pulque, a favorite drink with the Mexican, while the greater part is distilled to form a strong alcoholic liquor. — *Alcoholic.*

Wanted

SHEETS, pillowslips, and quilts, for double beds in the two new dormitories at Jackson College, Jackson, Mississippi. Communications regarding these articles may be addressed to
 MRS. L. G. BARRETT.

PROFESSOR TEFT asks for seventy-five sheets one and one-half yards wide, for Hartsbora College. Mrs. Wright, of Fruitland, New Mexico, wishes at least one hundred dolls and one hundred balls for Christmas, and requests that in packing barrels for that place, dried apples and peaches, rice, pop-corn, and beans be placed in them. All these will help to give the Indians a good Christmas dinner.

Echoes

PLEASE consult the pink slip, or the one in charge of your club of ECHOES, and see if your subscription for the year is paid. This will save the additional expense of sending out bills to the subscribers.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. VII

OCTOBER, 1903

No. 10

The Woman's American Baptist Home Mission Society

Editorial

THE vacation days are over, and from mountains and seashore our friends have returned home. Many of our teachers have gone back to their fields of labor, and our school work is well under way.

How is it with us at home? Are we in our places in church and circle, ready for responsibility and work? At our Board meeting in June, a very careful consideration of all departments of our work was made. Many letters were read asking for appropriation for new fields, while from all our schools came urgent calls for reinforcement. We would gladly have enlarged our work had it been possible, but it was the unanimous decision of the Board that our present work must be strengthened, and some of our overburdened teachers relieved.

The Board of Directors, therefore, voted to give Mrs. Duggan, in Porto Rico, an assistant, also an assistant to Miss Gowan in Santiago, Cuba. Mrs. Grisham's request for enlarged school quarters, and an additional teacher in Mexico City was granted, also Mrs. Rishel's for advance at Velarde, New Mexico. Mrs. Wright, at Fruitland, N. M., was given an interpreter and an assistant, and Prof. Brown, of Winton, N. C., an additional teacher. At Beaufort, S. C., our school requires this year a large expenditure for repairs and improvements on buildings and grounds, and three teachers are to be added to the corps of workers at that place.

As you read Mrs. Grisham's letter on page 6, you will rejoice that we have at last better quarters for our school at Mexico City, also that at Guadalupe, under the shadow of the church where so many thousands congregate to worship the Virgin Mary, the gospel is now proclaimed, and souls are won to Jesus Christ.

OUR FINANCIAL STANDING

To fulfil all these promises of the Board requires an increase in our appropriations for the present year of over

\$5,000. We look to our Circles, Young People, and Bands to see that it is secured. We closed the year with a balance in the treasury. This was necessary for the support of the work during the remainder of the school year and the summer months. This has been used, and September 1st the balance, aside from the Contingent Fund and legacies, amounted to \$822 for the general work, and for Alaska \$275.

We believe that every lover of Home Missions will heartily approve of the action of the Board of Directors, and regret that they were unable to do more.

They have made these appropriations in your name, and look to your prompt and generous gifts for approval. Do not disappoint them.

FOR a month past, the reports received from Mrs. Reynolds have been more encouraging. She is evidently improving steadily, and seems to be on the way to full recovery. In order, however, to ensure a complete return to health and strength, and to avoid any possibility of overtaxing the strength thus far gained, the Board of Directors has voted to extend Mrs. Reynolds's leave of absence until the 1st of January, and she will not assume any of her duties as Corresponding Secretary until that date.

We hope and believe that the new year will restore Mrs. Reynolds to her work with abundant health and vigor.

ANY ONE having an extra copy of the HOME MISSION ECHOES for October, 1897, will confer a great favor by sending the same to the American Baptist Home Mission Society, 111 Fifth Avenue, New York City, as they are making up sets for binding and lack this particular number.

WE are receiving many orders for, and many good words concerning the course of study "Under the Flag." Has your Circle sent for it? The Satchel mite box, with letter to the children, is now ready.

Regeneration of Mexico



ONE of the most significant facts in the experience of the Mexico of to-day is the well-defined increase in the wants of her people. An increase in wants is a stimulus to effort to gratify them.

Under the old system, which still obtains to a lamentable extent, wants were one of the most useless things that a Mexican could have. Having them, he had no means of gratifying them. The old peonage system, modified but still prevalent, kept him in a state of semi-slavery, paid a beggarly pittance for his labor, obliged him to spend what

It is only within the last few years that production, except in a limited number of lines and in a limited number of localities, offered any possibility for the Mexican people. If they produced they had no way of marketing their product at prices which left them anything after paying for its transportation, while, on the other hand, the great cost of transportation so enhanced the cost of that which they wanted that its purchase was beyond their means. Railways have opened a market, lowered the cost of the desired articles, and a very large increase in labor rates has given many the means with which to buy. The constant extension of these opportunities is making the Mexicans more and more, from year to year, a purchasing people.



MEXICAN OX-CART

little money he got at the store maintained by his planter-master, and often, if not usually, kept him in debt to the store for purchases made. As a small planter he was at the mercy of the only customer he had for his production, usually some larger planter in his vicinity. Small planters owning their land were, and still are, few in number. As a renter, the small farmer was little better off than the peon.

Two factors are contributing to a change in this system—railroads and enterprises which pay higher wages than were formerly paid to the peon. The railroad widens the market for the produce of the planter, large or small, and labor on public, semi-public, or private enterprises is paid in cash. The laboring classes have a few pesos to spend, and they are developing a collection of wants, legitimate and otherwise. Wants are the basis of trade. Man's absolute needs, in Mexico or in any other land, are few in number and easily supplied. A nation whose people do no more than supply their needs will have little domestic trade and no foreign commerce. Until a few years ago the wants of the people of Mexico were largely confined to guns and ammunition for their revolutions.

The trade of the United States with Mexico is considerable. It constitutes about two-thirds of her entire imports. For the fiscal year ending June 30, 1903, Mexican imports from the United States amounted to \$42,225,000.

Mexico was a large buyer of food products. This is an item which Mexico should and doubtless will correct. She has the soil and the climate for a supply of practically all the food she needs in all its varieties; yet last year we sold her \$150,000 worth of fruit, \$1,300,000 worth of cereals and cereal products, \$400,000 worth of bacon, lard, and hams, and \$145,000 worth of butter, cheese, and oleomargarine.

Mexico is growing also in the extension of her vast and even yet unknown mining possibilities; in the development of her agricultural resources, also an interest of vast, almost unlimited possibilities; and in the department of manufactures. The value of the product of her mines approximates \$60,000,000 for the year, and the value of her agricultural productions, her fruits, and her cattle approximates \$125,000,000. Her manufactures are becoming more and more varied and increasingly extensive.

A serious handicap appears in Mexico's unfortunate financial system, with its silver basis.

Steps now being taken by the Mexican government promise an early correction of this serious evil, and the establishment of Mexican finance on a stable basis will undoubtedly be followed by a tide of money for investment, an increase in the volume of commerce, and a general betterment of all industrial and commercial conditions.

The City of Mexico is rapidly becoming modernized, almost Americanized. Within recent years, the city has added an efficient sewer system, and that involves an efficient water system. Her streets have been paved with asphalt, and electric street railways have superseded the old animal system. Construction of public and private buildings is active to the verge of a boom, yet it is all regarded as a sound and healthy activity which is only the forerunner of even greater activities. New government buildings, representing millions of dollars of expenditure, are in process of construction, and when completed their structure and design will be such that any nation might well be proud of them. New hotels and new residences by the score, are in process of erection, both comfortable homes for the middle classes and ornate structures for the wealthy. Suburbs are being developed and the City of Mexico is well on the road to becoming a notable metropolis.

Along with all this material progress and healthy prosperity there runs the development of an educational system which will make for the future stability of the country. New and modern schoolhouses are being erected, modern methods are being adopted for the schoolroom, more competent teachers are being employed. New standards of life for the Mexico of to-morrow are thus being introduced, new aims and ambitions stimulated, new wants created.

Mexico's coming days will bring their measure of national trials, of burdens, and of obstacles. But, at least, her face is now set in a right direction and all the signs of the time point to a continuous forward movement. — *"American," in N. Y. Sun.*

Mexico City, August.

Exploiting a Volcano

THE American syndicate which has just closed negotiations for the purchase of Popocatepetl volcano from Gen. Gaspar Sanchez Ochoa plans to spend several million dollars in making their purchase of commercial value.

It is said that in addition to the construction of a cog-wheel railroad from the base to the mouth of its crater, a hotel will be built on its summit at an altitude of 18,000 feet. The most important adjunct of the proposed enterprise, however, is the establishment of a gigantic electric power plant on Mount Ixtaccihuatl volcano. The syndicate has acquired valuable water rights on the latter, and the power will be transmitted to Mount Popocatepetl and used to operate the cog-wheel road and the hoisting machinery which is to be installed to get the sulphur out of the crater.

It is also proposed to construct electric elevators in the crater by which sightseers may descend several thousand feet and get a view by electric light of the great subterranean cavity. — *New York Sun.*

Political Situation in Mexico



THE Mexican constitution of 1857 attempted to introduce democratic institutions to the people of Mexico. The fact that President Diaz has just been nominated for a seventh term, after having wielded almost unlimited power for twenty-eight years, might imply, to the uninitiated, that Mexico is but an enlightened despotism. Such, however, is not the case.

When the constitution of 1857 was passed, Mexico was unprepared for popular rule. The government had been that of an absolute monarchy, tempered by numerous revolutions. There were local jealousies, which arrayed one section of the country against another to such an extent as to interfere with the freedom of commerce between the different States. Each section had its own customs, dialects, and legislation. There was, therefore, no unity of national life. The population, ninety per cent. of which was of pure Indian or mixed blood, was possessed with a spirit of unrest.

Out of such conditions President Diaz has proved himself capable of establishing a respect for law and order throughout the land. He has succeeded in making the State authorities entirely subservient to the federal authority, thus producing a true national spirit. To accomplish such results within the short space of twenty-five years has been no slight task, and measures have, of necessity, been resorted to, which, tested by the standards of more advanced communities, seem harsh and cruel.

To the mass of the people, therefore, President Diaz is the personification of unity of the country, and has thus been kept in office for so long a period. The question in Mexico at present is, What will happen when Diaz dies or retires? Will the work so bravely begun be set back by the old pastime of revolution? Indications point to a negative. The community is preparing for a time when a man of less strength than Diaz may be at the head of its affairs. It is seeking to develop a feeling of national unity to a point where it shall be independent of the existence of any one man or group of men. There is now a conscious and concerted attempt to prepare for these emergencies. A Liberal Union party has been formed, which assembled in the City of Mexico June 19th. Delegates from every State and Territory assembled, not merely to renominate Gen. Diaz, but to found a national political party, whose main purpose will be the maintenance of those traditions of law and order which have contributed so much toward the industrial development of the land. — *Summary, Review of Reviews.*

THE new Chinese Minister to the United States was a prominent figure at the Commencement of Amherst College, this summer, where the degree of LL.D. was conferred upon him. Chentung Liang Cheng spent some years of his boyhood in the family and under the instruction of an Amherst woman, and one of his first acts after reaching the town was to send a quantity of beautiful flowers to be laid upon her grave, with his card inscribed: "To the best teacher I ever had." He also wished to see "the boys with whom I used to play," and so the plumber and carpenter and shoemaker were summoned to his presence and cordially greeted. — *Woman's Work for Women.*

Mexico City



YEAR ago we were just getting accustomed to a new school home, after having bidden farewell to the room at the church, which we had outgrown. Now, like the chambered nautilus, we have closed the doors of our last home and transferred ourselves to a still larger one, and know the old no more. Numerical growth means very little if it does not carry with it improvement along other lines, but I think in this we have not failed, and we expect to do still greater things the coming year.

We are now using five rooms for the school, one of which is, or was, a stable, but we are making it serve equally as well now for children as it formerly did for horses. It was a large, dirty stable when we took possession of the house, but light and airy. We needed a large room for our primary department, so we had the walls whitened, a floor put in, and beautified the unsightly walls with pictures, and are now seating sixty children in it. We bought desks and chairs enough when we moved to increase our seating capacity to one hundred and fifty, and we now have that number of pupils.

Immediate fruits of labor in a priestridden country like this are not abundant, and it sometimes seems to me like carving granite with a pocket-knife, but when I compare our children now with those of one year ago, it is not altogether discouraging. Most of the pupils come from Catholic families, many of them very fanatical, and even among these we can note the effect of several months of gospel instruction. They like the Bible study, in fact, take more interest in it than the other children, I suppose, because it is new to them, but they cannot be persuaded to go to the church; the strict Catholic here is afraid of a Protestant temple, and for this reason not a very large per cent. of the school is in the Sunday school.

When I consider that the only training many of the little ones get is what they receive in the school and Sunday school, I am surprised that they are as good as they are. Scarcely a day passes that some mother does not bring a child to school, in a passion, and ask me to punish him for some misdemeanor committed at home. When I ask the mother why she does not punish the child, the reply is, "I can do nothing with him, he will not do anything for me," and utterly helpless with a six-year-old, she comes to the teacher. Of course I never inflict the punishment requested, but my sympathy goes out to children who have such mothers. The wise Mexican parent is the exception rather than the rule.

Many times since I came to Mexico I have wished for wealth, to establish the various departments of work needed here: A home for destitute children, a boarding-school, and a day boarding-school. We should have the children under our care all the time to secure the best results. We will have to make a small beginning and hope that some day we will have the three departments. Until something better can be secured I will be content with a day boarding-school, so that we can at least keep the pupils all day. We are planning for it now, and maybe by the next time I write I can report success. Pray for the children and youth of Mexico, for through them will be accomplished the evangelization of this country.

MARY E. GRISHAM.

Our Mission in Guadalupe



HE little town of Guadalupe lies four miles to the north of the City of Mexico, and is now connected with it by a system of electric cars running along the ancient causeway that has been traversed for hundreds of years by the generations now departed.

Along that causeway on the twelfth of December every year, the Spanish Viceroy and his high government officials made a state pilgrimage to the shrine of Guadalupe, the procession stopping every furlong to celebrate high mass at lofty stone altars that are still standing as mementoes of departed glories. It was at Guadalupe that the Indian Juan Diego, in the middle of the sixteenth century, claimed to have had four interviews with the Virgin Mary, in the course of which she commanded him to charge the Archbishop of Mexico with the duty of building a church in her honor on the spot where she had miraculously appeared. The church was built, and every year thousands of devout pilgrims visit the spot to offer their petitions to "the queen of heaven" and pray for her good offices in securing the salvation of their souls. Terms are addressed to her that the Redeemer of men only should receive. She is called the Advocate of the sinner, the Intercessor between God and man, the Divine Helper, the Powerful Redeemer, the Fountain of all Mercy, etc. Her picture, life-size, hangs before the high altar, and is said to have been miraculously produced on the Indian's blanket.

In the rear of the great church, and some fifteen or twenty yards from it, is the Baptist chapel. While it is not on a conspicuous street, its location is sufficiently prominent, for its door, with a large sign over it, looks directly toward the square where the visitors to Guadalupe always congregate, and it is doubtful if a single person visits the town without seeing, a little ways down the street, at the side of the church, the large sign that can be read a half-mile away, "cultos evangelicos," evangelical services. Here the gospel light shines in a small but steady stream, and here we are permitted to see souls one by one brought unto Christ, the living Saviour, and the only Intercessor.

We have been sneered at there, we have been cursed, stoned, driven out, left by the authorities to ourselves, but still the work goes on. Attempts have been made to break into the premises, and steal or destroy our furniture, but double locks, heavy bolts, and strong bars have thus far defied the efforts of the fanatics, and we hold forth the Word of Life, rain or shine, in Guadalupe. The other night a "lewd fellow of the baser sort," egged on by the crowd, approached the window, and hurled vile epithets at the women who were peaceably assembled inside. A visiting brother, Rev. G. H. Brewer, of New Mexico, was preaching a tender, heart-searching sermon, and the occasion was one of solemn interest. We took advantage of the brother's presence, and leaving him to continue his discourse, we pushed out through the crowd, seized the culprit, and called for the police. A night patrol with lantern in hand soon appeared, and we three went to the station-house, where our friend of the obscene tongue was locked up for eight days. Since that time we have had no disturbance.

The attendance at our meetings will average about twenty-five. We have Sunday school on Sunday afternoons, and preaching services on Tuesday nights. We have had a great desire to purchase the house in which our services are held (a thousand American dollars would secure it), for it would give us a commanding position, not only in Guadalupe, but throughout the country. It would soon be known everywhere that the Baptists also had a place of worship in that centre of Mexican idolatry. God hasten the day when not only that stronghold of superstition shall fall to the ground, but when all similar places throughout Mexico shall disappear from the sight of men. WM. H. SLOAN.

Fighting Infectious Disease in New Mexico



O people in the world are kinder hearted than the Mexican people. Everybody, even the children, visits the sick, and attends the velorios (wakes) and funeral rites of the dead, and this without regard to the contagious character of the disease. This fatal custom is reinforced by a fatalistic philosophy. Whatever befalls one, he receives it with an "*Asi me toco*" (It was my fate). Whatever comes, he says, "*Es por Dios*" (It is of God). Each man has his appointed time to die. Until that time he is safe, and when that time comes, nothing can save him. There is no such thing as contagion: disease strikes when and where God wills. Medicine will cure, if it is the will of God. What the medicine may be is of little importance; a glass of water will cure as well as anything else, is a frequent saying, if it is the will of God. The principal thing, next to the will of God, is the faith of the recipient. Such is the faith or superstition of nearly all the older Mexican people, held often with tenacious fanaticism that will not brook contradiction.

Our faithful workers have done their best to teach the people the danger of their customs, and to withstand the inroads of deadly disease, but with little effect. They have only been able to snatch here and there a victim from a stream that moved steadily on. In the village of Seboyeta the epidemic was most severe, the diphtheria being accompanied by whooping-cough, tonsillitis, and scarlet fever. It was here that Miss Honora DeBusk, one of our most efficient and experienced workers, aided by her sister, Miss Margaret, started a new school this year. The school had thriven wonderfully. Miss DeBusk added to her other accomplishments a considerable knowledge of medicine, and was able to be of great service to the people in this capacity. When the epidemic appeared, she exerted herself with her characteristic energy to check it, disregarding personal danger or weariness. Three times she was stricken with severe tonsillitis, and once with scarlet fever. Her sister was also most of the time suffering severely from neuralgia. Once I was obliged to go and bring them away for rest and medical treatment; but they soon returned and renewed the fight. Most of the people clung to their old ideas and refused to be guided by her wise counsels. In one case, however, seeing their child near to death, the parents said, "Teacher, we cannot keep the people out of the sickroom and follow your directions, but we are willing that you should do it if you will. We will resign our child to you." She thereupon took up her station in the sickroom, kept out the numerous callers, administered antitoxin,

and nursed the child back to life. She had saved the child, but in so doing had deeply offended many of the people. They said, "This heretic has come here to break up our ancient and sacred customs. She has even refused the god-parents admission to the sickroom." But she held on her way, giving the antitoxin treatment in other cases where the parents were willing. She thus treated fifteen cases, losing only one, whereas in cases not so treated the vast majority died. Yet in spite of all, the great majority of the people held to their old ideas and customs.

The 19th of March the Territorial Legislature passed a law empowering the Territorial Board of Health to establish quarantine in unincorporated towns and rural districts, and the Board sent a doctor to Seboyeta to establish quarantine and stamp out the disease. The teachers hailed

him as a deliverer and heartily cooperated with him. Not so, however, the people. They rose in rebellion against his measures, tore down quarantine notices, and threw out disinfectants. The doctor could do nothing, as the local officials were against him, and left town, hoping to obtain reinforcements and return. After his departure the storm he had raised broke upon the head of the devoted missionary, and she was made the subject of insulting remark, of threat, and of unkind treatment.

A few of the more intelligent people stood loyally by her, but the majority sided against her. And when it became evident that the Board of Health would not take such vigor-

ous measures as were necessary to accomplish anything in such a community, she and her sister found it best to depart.

But she has started a movement that shall never be allowed to stop until this evil is done away. The arduous task cannot be accomplished in a day, but some progress has been made. The Board of Health has been induced to make further efforts. The county health officer has made a tour of investigation and has appointed local health officers in each town. In one instance, at least, a very good start has been made, viz., here in San Rafael, where the writer reluctantly accepted the position of health officer, as the only means of getting anything done. The sympathy and cooperation of some of the leading men were secured, and a very respectable quarantine was maintained, while a vigorous use of antitoxin and other efficient remedies has stamped out the disease. Conference and correspondence with the leading parish priest in the district have resulted in his active and efficient cooperation in the good work. He has heartily commended the good work of the teachers, and the people have been surprised to see him standing side by side with the missionary in the fight. Other important measures are on foot which promise to greatly further the good work. The fight that one plucky woman started shall not cease until it ends in victory, for we have written upon our standard, "The slaughter of the innocents must and shall cease in New Mexico." — Rev. J. H. Hoald, Congregationalist.



MEXICAN SCENES





American Baptist Home Mission Society

Editorial Notes

DURING the last ten years the American Baptist Home Mission Society has aided in the erection of 788 church edifices, by gifts amounting to \$230,000 and loans amounting to \$120,000. Thereby church edifice property has been secured to the denomination, valued at \$1,500,000; and accommodations for 175,000 people have been provided. This number of meeting-houses is 156 more than those of the Baptist churches of Ohio, and 71 more than in Pennsylvania. This is work that abides and tells powerfully in the establishment and for the prosperity of our interests in mission fields. Much more money is needed for this important department of the society's work.

Mexico

THERE is substantial, though not swift, advance in our work in Mexico. The entire republic is becoming modernized and liberalized.

Upon American Christians devolves the sole responsibility of determining to what extent the fourteen millions of Mexicans shall be evangelized. Our whole number of mission stations and out-stations is sixteen. The pressing needs are these: three more American missionaries, two more chapels, and a training-school for native workers. Instead of \$10,000, at least \$25,000 annually should be appropriated for missions in Mexico.

In Utah Baptist prospects were never brighter than now. The church at Ogden has become self-supporting, and some other churches are attaining thereto. Doctor Rairden, who attended the meeting of the convention in September, states that there has been the largest number of accessions to our churches in their history. Some of these are of Mormon stock.

It will be gratifying to the numerous friends of Dr. Malcom MacVicar to learn that he is comparatively well again, and expects to resume his work in October as President of Virginia Union University.

THE friends of Prof. George R. Hovey will sympathize with him in the death of his honored father, who passed away on Sunday, September 6th, at a grand old age, after an exceptionally long and useful career, as President of Newton Theological Institution.

Conferences on Evangelism

THE American Baptist Home Mission Society has proceeded promptly in making preliminary inquiries concerning the evangelistic work now being done among American Baptists and what more should be done. It has taken into its counsel leading brethren of about twenty State conventions, including the State superintendents, as well as others interested in the new movement. About fifty persons have thus given protracted consideration to the subject.

The first conference was held for the Eastern States in New York City, the latter part of July; the second, in Chicago, the latter part of August; each continuing two days. Much valuable information was elicited in the discussions, which took a broad range. There was a general and profound conviction that there is need for a more positive evangelistic spirit both in our ministry and among the churches, and that some instrumentalities, working in close relation with the organized work of the society and of State conventions, are needed to quicken this spirit. Baptists, indeed, have been and are known for their evangelistic efforts, and much of the present missionary activity of the Home Mission Society and of State conventions is of this character. But we seem to have settled down to ordinary work with small results, and the need of an extraordinary impulse from above, and through divinely anointed human agencies, is deeply felt. It is not likely that an army of evangelists will be appointed, but rather that measures will be adopted to increase the sense of responsibility of our churches for the salvation of the unconverted. The Home Mission Society will soon make a deliverance on the subject.

Undoubtedly the society will approve these recommendations; namely, that our churches, immediately before the meetings of our State conventions this fall, make special remembrance of them in the weekly prayer-meetings; that during the month of October prayer be made for the quickening of interest and activity in behalf of the unconverted; and that in November special effort be made to win men to Christ. Is it not both Scriptural and reasonable to believe that God will hear and honor with His blessing such united supplications and labors of His people? "Prove me now, if I will not pour you out a blessing that there shall not be room to receive it."

Equipment for Jackson College, Miss.

NALMOST every family knows what it is to move, and the burden of getting the belongings and furnishings for six or seven individuals in their new places in nine or ten rooms taxes ordinary ingenuity and patience; but about twentyfold more arduous is the task before President L. G. Barrett, of Jackson College, Miss. This fall his school family of about 150 are to be settled in their new quarters; the buildings will be ready for occupancy at the opening of the October term. Before that time all the new furnishings must be in their places; the task of furnishing would be comparatively easy were it merely a matter of choosing beds and bureaus, wash-stands and tables, cooking and dining furniture, and schoolroom fixtures; but "shopping" must be done for all these things, and all women know the woe of hunting through store after store for the cheapest and best, yet this is what President Barrett has done. Even a few cents more or less in the price of a mirror determined where it should be bought, for in the purchase of eighty-five a few pennies soon mounts into dollars. If the people who listened to the addresses of the president concerning the need of education for these colored pupils under his care, could but see him delving around in the household furnishing departments of our big stores as he selects soup-plates and tea-cups, they would get a sidelight on the varied talents required to conduct that, as well as other home mission schools. Sheets and other bedding are needed. After the session opens and President Barrett gets a little leisure, we expect to give our readers a description of the new site and buildings.

Coleman Academy, Gibsland, La.

JUST a few facts about this institution, which, though it has only attained its fifteenth year, has graduated 425 Christian teachers, and added to the church 355 souls. Its enrolment for the last session was 305, the students coming not only from the State of Louisiana, but also from Arkansas, Texas, and Mississippi. For this large number of pupils there were nine instructors, teachers from Tuskegee being in charge of the new departments of printing and sewing. The campus consists of eighty acres of land; about half of it is farmed by the students; the ten buildings, including barn, have also been principally erected by members of our industrial departments, a house for the president being built this year.

SOME OF OUR NEEDS

More room for the girls: from six to twelve room together, sleeping three in a bed. The boys are similarly crowded. We need more recitation accommodations. We have two halls, and three teachers in each; also a teacher who uses one end of the dining-hall, while another has classes in the laundry. We need a building for laundry purposes. Our girls have to wash at the spring, and iron in their rooms. We need school supplies and a shop building. To erect all these will require about \$10,000. We have decided to raise \$5,000 of this amount ourselves this year. During commencement week \$3,400 was subscribed, and I will have \$600 more by September 10th. May the Lord move some one to help us. We have no reliable source of aid in the South; our money is raised largely from churches and individuals, through the efforts of the teachers and students. We have never had help from the

North for any of the above purposes, though for teachers' salaries we receive every year from the American Baptist Home Mission Society \$500, also the same amount from the Woman's American Baptist Home Mission Society of Boston. But for this aid the school would have died five years after its foundation. It was impossible for us to carry it further. The gifts of clothing and books coming from Northern churches have been of great assistance.

We plan to begin burning bricks in October, and commence the laundry not later than January 1st. Our idea is to do the laundry work for the institution, this town, and four others. We can get the work of white and colored. This will give our girls something to do to help themselves through school. After we complete the building we will need a laundry outfit. Will some one be kind enough to give it? God help you to do so.

O. L. COLEMAN, Pres.

Alaska: Dangers and Deprivations

WHEN men and women go to foreign fields to preach the Gospel, all hearts are touched at the thought of dangers and loneliness, miles from home and kindred; but somehow we are prone to forget that laborers on our home fields also endure much. A letter from Rev. G. S. Clevenger, while waiting at Valdez to begin his journey to the Copper River Valley, conveys in a matter-of-fact manner a hint of the deprivations and perils lying before. He writes: "Owing to the excessive fall of snow the season here is six weeks late. The trail is in a bad and dangerous condition: some of the bridges are washed out, and the getting into the interior will be more difficult than we anticipated. The pack-trains are beginning to go in, and I could go alone, but taking Mrs. Clevenger, I will have to be cautious. We shall start in a few days. I will walk, and she will ride the horse. We leave everything behind, only absolute necessities. No books but the Bible can go."

The people of Brother Clevenger's new field have expressed their delight at his coming by a telegram of welcome. And the inhabitants of Valdez, who have been much concerned over the condition of the Copper River Indians, and have urged the sending of a missionary to them, at a Sunday evening union service took occasion to express their gratification that a laborer was to go to that field, the resolution closing with these words: "That we most truly appreciate this effort upon the part of the Society in behalf of humanity, and that the Society may count on us to assist in any reasonable way."

Have You To-day?

HAVE you and I to-day
 Stood silent as with Christ apart from joy or fray
 Of life, to see by faith His face
 And grow by brief companionship more true,
 More nerved to lead, to dare, to do
 For Him at any cost? Have we to-day
 Found time in thought our hand to lay
 In His, and thus compare
 His will with ours, and wear
 The impress of His wish? Be sure
 Such contact will endure
 Throughout the day, will help us walk erect
 Through storm and flood; detect,
 Within the hidden life, sin's dress, its stain;
 Revive a thought of love of Him again;
 Steady the steps that waver, help us see
 The foot-path meant for you and me.

— George Klingbe.

Art in Mexico

HERE is no more interesting land on the face of the earth than this Mexico in which we are all working, planning, and observing. No population more singularly varied. Superimposed on the many Indian tribes, is the white race, largely of Spanish origin, and with more than traces of those industrious and artistic Moors who made Valencia, Murcia, and Andalusia gardens of Allah. And, blending with Spaniard, Moro-Spaniard, and Indian, are many foreigners of the fair-complexioned, blue or gray-eyed type, while now coming in here are the yellow men from most ancient Asia.

In the old architecture the Moorish severity of line and massiveness of construction are to be noted. No better masons than the Moors; no truer constructive artists. American architects of fame and repute have found inspira-



MAKING HEDGES IN MEXICO

tion here, and the New Yorker who planned Grace Church and St. Patrick's Cathedral said to us, "I must send my pupils here to learn what noble effects may be had from simple lines."

Something of the artistic sense is to be noted among the Indians; and here one may often see the common people grouped around an art dealer's windows, studying admiringly the pictures, and making comments most apropos.

Thus we have here material for a race-blend that will in a few centuries rival that which is forming in the United States. Something of a national idealism, an outpushing of thought into the future we can see here now. Provincialism dies out and nationalism grows, and the long peace under the strong and progressive Diaz administration has given the whole people a chance to grow mentally, to expand its ideas. Moderality is the key-note of the Mexico of to-day, and for a century to come we may expect that the stress of the national activity will be placed on practical things. There will be more railways, more thought about technical education. But with all this the art sense will continue to flourish. The government most wisely stimulates this, and aids poor young men to study here and abroad. No nation worth its salt can afford to neglect this side of the popular thought and expression. Overattention to material things would give Mexico a one-sided development. Happily, the government has not neglected to provide means of educating architects, painters, and sculptors, while encouraging music and literature. President Diaz is a statesman who has seen his country as a whole, and not in a part; he has given a generous care to education, and while putting the weight of his influence, very properly, on material improvements, has extended a helping hand to native art talent. — *Mexican Herald.*

An Instance of Indian Benevolence



EACON and Mrs. Wind, members of the Rainy Mountain Church among the Kiowa Indians, have been Christians ten years. From their first hearing of the good news they were impressed with its truth. Mrs. Wind was among the first baptized, her husband coming to Jesus a year later.

At that time, though wandering in the swamps of ignorance, and living in the darkness of superstition, they were satisfied with their old way. If their thoughts had been put into words they would have been, "Let us live as our fathers lived." Of Mr. Wind it has been said that he was as dirty and as filthy an Indian as there was in the tribe, but when he received the Lord he began to clean up inside and outside, and to-day this family is numbered among our most progressive Indians. They have grown in the civilized arts, in Scripture knowledge, in piety, and in benevolence. They go not back into the old ways of sin, but have moved on in the Jesus Road. The following little story indicates their conception of Christian duty and privilege in money matters.

A railroad was built through Mrs. Wind's claim, and a station located near it; but a town cannot be built on Indian land without an act of government. The people, therefore, located the town across the Washita River, a mile and a half from the station: it was never satisfactory. A few months ago a demand was made that the Indians have granted them the right to sell land near the station for a town site. This was permitted. Mrs. Wind was one of the parties who sold land.

Sunday morning, August 16th, she came to the pasture and said: "Can I make a Jesus talk to-day?" He replied: "Yes; this afternoon." In the afternoon meeting, rising in a quiet, humble way, she said: "God has been very good to us. He has given us our lands and our homes; and He has opened the way for the sale of my land. This land He made; and the money is His. To-day I wish to give Jesus some of it, and I want to give it to His three churches: \$10 to the church at Elk Creek, \$10 to the mission at Saddle Mountain, and \$100 to this church; \$50 of the \$100 to be used in painting our church, and \$50 to the Home Mission cause."

Is not this remarkable benevolence when you consider what they were, and the short time in which they have known the truth? Many a white Christian sells land, makes money, and never considers for a moment that Jesus sustains any relation to the transaction.

H. H. CLOUSE, *Missionary.*

A WELL-KNOWN daily paper recently published an article concerning Indians, in which it was stated that they were the "most worthless people in the world," and otherwise severely censuring them for lack of ambition and laziness and inertia. The above account gives the other side of Indian character, and thoroughly refutes the statement as to their worthlessness.

Unique Picnic for Chinese Women and Children

W E NOW write to tell you something about the Chinese women in Chinatown, New York City. My wife has visited our Chinese families often, and tried to tell them about Jesus Christ, and help them in other ways. Most of them live in very close apartments, and seldom get out, and the children have no place for recreation. We feel very sorry to think of their living in such conditions, especially during the hot season, therefore my wife and I talked the matter over about the necessity of bringing them out to the country for a day or two. Interested friends helped us, and we thank God for their kind assistance of about \$37 for this purpose.

We visited the women and invited them to come out to our grounds, Rutherford, N. Y., for a day picnic. Twenty-six women and thirty-eight children responded to the invitation (there were over eighty, including our family and a few American friends) on the 29th of July. For those wearing Chinese dress and having small feet we hired carriages to carry them to the ferry; for those wearing American dress a special horse-car; after crossing the river, a special railroad car conveyed them from Jersey City to Rutherford, where a special trolley car conveyed them to our house.

It was a most enjoyable day for them all: the women were delighted to pick the apples and flowers, and the children were amused with the swing and ball. They said to each other, "We have not had such a day as this before."

We set table for dinner out-of-doors, and after they had eaten heartily they spent awhile walking around. Then I invited them to sit down in the shade. After prayer and the singing of a few hymns, I preached to them about Jesus, the Son of God, and that He came to save us and set us free.

Our hearts are drawn out toward our Chinese women and children. I told them how much Jesus loved the women, and told them how happy the American Christian women are, they can go out to get all the fresh air they want, and have every advantage of education. I also told them that if our Chinese women would enjoy life like American women, they must first receive the Gospel; second, be educated. Our young Chinese Christian women, both in China and elsewhere, are now being educated. This is a hopeful sign for the future, and should others follow this direction the China of the future will be much more prosperous than at present. I told them I would open a day school in our mission for instruction in Chinese and English, and would be pleased if they would send their boys and girls to the school; to which they replied that they would be very glad to do so. Since then I have opened the school, and have thirty-six boys and sixteen girls under instruction. Later on I will write you more particularly about this new branch of the work.

After supper they each received a bunch of flowers, and a copy of St. Mark's Gospel, in Chinese. We had a very pleasant day together, and were so glad of this opportunity of service; it will be the means of reaching every family, rich or poor. We hope before the bright days are past to be able to give another day's outing to some Chinese women and children that were unable to come before. To this end we solicit the prayers and fellowship of kind friends.

FUNG YUET MOW, *Missionary*

Jewish Interest in Gospel Preaching

W AITING and watching for the promised Messiah, searching the Scriptures and anon scanning earth and heaven for the sign of His coming, such has been the attitude of the Jews since the promise was given. So accustomed are we to their expectant attitude that we have lost all sense of its pathos, and frequently look upon them as wilfully unconvinced. The whole race is longing for the Messiah as no other ever has done, yet of no other people are there so few to whom He has been revealed, for the very intensity of desire and familiarity with traditional notions has crowded aside many significant sentences pregnant with meaning to all others. But some who have become heartsick and discouraged with their long waiting are abandoning inherited conceptions, and giving heed to the claims of Him who died and rose again. Brother Leopold Cohn, of Brooklyn, N. Y., gives an idea of the change that is taking place, — also of the bitter hostility of those zealous ones of Israel who are still jealous for their ancient views and treat as apostate those who accept Christ. He writes:

"The Lord is continually showing us renewed tokens of His approval of this Gospel work among my people, the Jews. Large numbers are frequenting our mission hall, sometimes so many coming in to a meeting that there is no room to hold them. They pay the utmost attention to the preaching of the Gospel.

"Three more Jews have been baptized, two men and one woman. The latest, a young man of twenty-one, was baptized last Sunday evening. He has been a Talmudic student in the old country — Hungary — and is therefore well educated; he is bright and promising. Last week he spoke to his landlord about his faith in Christ, and was told to leave the rooms he occupied. Afterward he spoke to a group of Jews of his acquaintance about the Lord Jesus Christ, and they who had been his friends not only ceased their friendship but gave him a beating. But he escaped without being seriously injured. With this convert there have been forty-three baptized under my ministry, and more than four hundred have told me that they were convinced of the truth as it is in the Lord Jesus Christ, whom they had learned to love since attending the missions, but they must be secret believers on account of persecution.

"The work among the Jewish girls is most blessed, whose future will without doubt yield a rich harvest; there are 110 enrolled."

Our Duty to the Jews

A MERICA needs a more aggressive work in behalf of her vast and increasing Jewish population, a work that shall first reach up to God for wisdom and power, then down into the hearts of God's children, arousing them to sympathy, prayer, and gifts, and lastly out to the perishing sons of Jacob to teach them of Christ, to counteract Jewish infidelity, and to help in preventing Judaism from becoming a curse to itself and the world. That greater aggressiveness is needed, is apparent to every one acquainted with the facts. The field is ripe. The need is appalling.

REV. THOMAS M. CHALMERS.

Bereaved Belgians, and Our French Missionary

ROME turns on screws even after death," are the first words that greet our eyes on opening a letter from one of our French missionaries in Massachusetts. This statement grows out of an experience which has great significance for us, in that Rome's hardness sent her victims into our fold. The facts are briefly set forth:

"Three years ago I had in our Sunday school (in Worcester) a little Belgian girl. She, however, was speedily hindered from attending, and my visits to her home were discouraged. But by the overruling of God's providence, all this has been changed. It came about in this way. The mother died, leaving a husband and nine children. The bereaved husband went to the priest to make arrangements for the funeral services. But the priest met him with this question, 'Are your children christened?'

"The man replied: 'Some are not.'

"Which elicited the following retort: 'Well, then, we can do nothing for you. We would not have a service for you more than for a dog. You see, our Church is just like an insurance company; if you obey the rules of the company, at death there is something; if you do not, nothing. And if you do not follow the dogmas of our Church, at death we turn on the screws; if, indeed, we did not do it while one lives. So if you want anything from us, shell out and submit to law.'

"The disconsolate man turned away, but met a friend of mine to whom he told his story. She said: 'Come, I will take you to a man who will do the right thing for you.' After listening to his pitiful tale I told him I would willingly go and help him in his time of need.

"At the funeral three rooms were practically filled with Roman Catholics. I preached from Luke, chapter 16th, showing that Jesus went into houses of sorrow, saying that I felt that where He went was the place for His servants to go. The impression made by this contrast between a priest who follows the Pope, and a follower of Jesus will never be forgotten.

"When the Catholics realized what had been done, they tried hard to get the children sprinkled by the priest; but by God's grace and His Word we presented this, for on the following Lord's Day, after our church service, we went to the house and I laid my hands on seven of the children, dedicating them to God by prayer as Jesus did. Now the father is satisfied, and comes with his eight children to our Oak Hill branch. Thus are the errors and tyranny of Rome revealed, while we rejoice over one victory after another."

CHINESE is an ideographic language. It conveys the idea and not the word for a thing, as the figure "8" represents the idea and not the word. The Chinese have invented more than forty thousand marks for their writing, but it requires only about three thousand for mercantile correspondence, and it is said to be easier to learn them than the words of an ordinary foreign language. It takes much longer to learn the spoken language, because of the variety of dialects. Exact instruction in one of the Chinese languages can only be given by a Chinaman. — *Detroit Free Press.*

Running Sawmills and Sunday Schools

WISCONSIN Baptists are consecrated folk, as the instances given in letters from District Missionary M. A. Packer amply prove. He writes of a revival, saying: "Four brothers are running this sawmill, and two of them have been preaching part of the time, on Sundays, for several months. They also conduct a Sunday school. These laymen are active in personal work both in and out of the meetings. The people around here say that this is the only sawmill they ever knew of being run with no swearing on the part of the workmen. They hire a number of men, but new hands soon cease the use of bad language, and some of them came out for Christ during the meetings. I believe we need just such laymen, lay preachers, who live Christian lives in their secular work. We need an educated ministry, surely, but we need just as much the lay preacher to make the work most effective."

He also says: "There is one thing that can be said to the credit of our Baptist churches in this section: they have good prayer-meetings. On two fields, Baptists are the only ones that have a prayer-meeting. At Spooner, the Methodists have tried several times without success to hold this weekly service; and at Rice Lake, a city of thirty-five hundred population, having both a Methodist and a Presbyterian church, the mid-week meetings have been discontinued for lack of attendance. Yet, in this same city, a couple of Baptist families, who came about a year ago, for six months have been conducting a successful prayer-meeting, and have also an excellent Sunday school. We hope the way may soon open for a Baptist church there."

Our Opportunity in "No-Man's-Land"

SINCE November 1st I have made 960 visits, attended 50 prayer-meetings, organized 8 churches, and have travelled 2,120 miles," so writes Rev. T. K. Tyson, from Alva, Okla. Ter. "During our stormiest winter weather I made a fourteen weeks' tour of Beaver County (organizing there three of the eight churches). This strip was long known as 'No-Man's-Land.' Seventeen years ago an unsuccessful attempt was made to set up the Territory of Cimarron; at that time the whole country was settled by squatters; a few dry years nearly depopulated the section, those holding water privileges, however, remaining, and many of them becoming wealthy by stock-raising."

In a very real sense are we bidden to "go in and possess the land." Brother Tyson says: "Religiously, these people have lived in great destitution. At this time there are regions fifty miles in extent along the Beaver and Cimarron Rivers that are entirely without the Gospel. I know of no more needy or inviting field for missionary effort."

How an Italian Missionary Spent His Vacation

THOUGH there are doubtless many instances where the vacation season is filled with Christian work, yet we do not often have reports of them; but one such has just come to us. Rev. Vincent Lamonte, writing from Camden, N. J., says: "Brother Mazruca, from Newark, spent his vacation here, and during his stay conducted revival services among our Italian people; five young men were converted, and have been baptized. At these special services we had at every evening meeting about one hundred people, and more are ready to be baptized, but first they need better instruction in the Bible. Pray for us."

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

To-day.

GIVE thou to-day thy best, and fill
The noblest sphere, through good or ill.
He need not fear the future way
Who lives a noble life to-day.

—Sel.



NOTHING is more cheering to those who have charge of certain departments of missionary work than unsolicited messages from young or old, filled with records of successful effort and suggestions for individuals and societies.

The following letter is most welcome:

DEAR MRS. HUNT:—For the benefit of Connecticut "Young People," and our "Silver Anniversary Offering" I wish to tell you what one "young person" did, hoping that it may enthruse some of our Juniors to greater efforts.

Doubtless, you have seen the cards put out by our State Junior Director, Miss Howard. Soon after the State Convention, which I was unable to attend, Mrs. Dewhurst, our State Vice-President, and a dear personal friend, sent me one, saying that when she had complied with Miss Howard's suggestion, punched out the number indicating her age, and dropped that amount into a mite-box, she thought how it looked with only one hole. She determined to ask some friends to give her their age money and see if she couldn't cancel more numbers. Counting up the numbers, she discovered that an entirely cancelled card would mean \$12.75. Then in her own dear way she said that she was enclosing a card and that *I might begin at once*.

Well, just to see what *I could* do and to please her a bit, I went at it. Many of my friends are elderly ladies, who, although fond of me personally, would not be inclined to give sixty, seventy-five, or eighty cents for one of my special mission enterprises.

So it seemed to me more practicable to ask my friends to give as many pennies as their birthday date. The largest sum could be but thirty-one cents.

I believe in timing one's self about these things, and allowed two months for this work. Wrote to my school friends and other out-of-town friends, asking them for their pennies and the dates of their natal days. Interviewed neighbors and acquaintances. In all received from forty-three individuals the sum of \$8.

One dear old lady sent me her own and six others,

amounting to eighty-four cents—good straight Congregational money, every cent of it. Baptists, Congregationalists, Catholics, and Episcopalians are all on my list.

To some of these, when their birthday anniversary came, I sent a tiny gift, or a note, especially to those who were not in the habit of giving to missions. To others, who know the ropes and recognized in this but a "new idea," a merry thank you was sufficient. I met with but three refusals—all communicants of a Baptist church, *not poor*, and to their shame *women*.

I wish that the girls only knew how *easily* it is accomplished. Very few extra letters were written, and fewer calls. Simply combined every-day affairs with my "beloved work."

One needs to know their ground when they start out. But from ECHOES and literature one can get any field down to a "telling" point in a few hours. Know your little tale, then start out prepared for any amount of "jollyng;" but if you hold your ground, you will get the pennies. There still remains a portion of our anniversary year, and but a *very, very* few of our Connecticut Junior societies have sent in an offering. I do wish that they might become enthused with hustling a little along this line of the Lord's work.

If our young people only realized how *fascinating* is the study of our home mission stations, the Browning clubs, art clubs, etc., would have a rival.

Necessity compels me to take up first one and then another. I seem to just discover the wealth of delightful facts about a certain station and then off to another. There are so many books one can read, both of history and fiction, which are instructive and not "dry." Just now "The Red Brother" is at the front. It would seem that the magazines are full of articles bearing upon the Indians. Within the past few years several really fine books have been published. George Bird Grinnell's works are fine, and Hamlin Garland's.

These representatives of ours, some of them, are such charming letter-writers. Oh, it is a comfort to be able to know what they are doing, study about their people, and feel that if you cannot just now "go," you can help "send." If the mothers will only do their part, our young people will soon take many advance steps.

Yours faithfully,

Our Little folks

One Little Star

ONE little star in a starry night,
One little beam in the noonday light,
One little drop in the river's might—
What can they do? O, what can they do?

One little flower in the flowering spring,
One little beam and each little wing,
One little note when the little birds sing—
All are so little, feeble, and few.

Each little star has its special ray,
Each little hand and each little day,
Each little river drop impulse and away;
Feather and flower and songlet help, too.

Each little child can some love-work find,
One little hand and each little mind;
All can be gentle, useful, and kind,
Though they are little, like me and like you.

—Susan Coolidge.

Fairhaven, Mass.

MY DEAR MRS. HUNT:—I am one of the Precious Jewels. Last year I earned my money for my mite-box by getting my number papers right at school. My teacher put a bright star on my paper when it was all right, and every time I got a star, papa gave me a penny for my mite-box.

I earned my box half full that way. I always put my bright pennies into my box, and my sisters and brother put their bright pennies in my box, too, for they are too big to belong to the Precious Jewels. Now I am earning money helping mamma. I have two cents every week for keeping my room in order. I put all I earn that way in my box, and sometimes I put some of my candy money in, too. When I was a very little girl I earned some of my money because I did not hug my kitty as often as I wanted to. Mamma said kitty looked as pleased as I every time I earned a penny. I am trying to get two mite-boxes full this year.

Your loving friend,

September 6, 1903.

RUTH H. LAWRENCE.

"What Can We Do?"

DO you ever ask what question in your mission band? If you have never done so, I hope you will at the very next meeting, for there are so many things waiting for boys and girls to do. Let me tell you how some missionary children in Western New York answered the question.

They were boys and girls belonging to the Episcopal Church, and their leaders said: "People don't know what our boys and girls are doing for missions, so we'll have a table at the convention and show them."

If you had looked over that table you would have seen

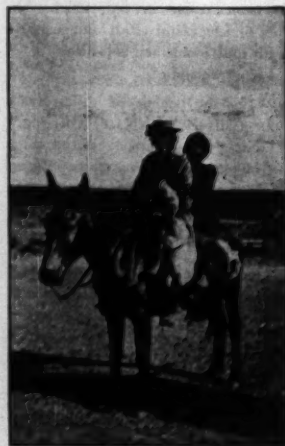
bundles of calico and gingham, to be used in sewing classes; small pieces of silk, often the good ends of old neckties, to be sent to Indian schools as foundations for bead work; old linen and cotton bandages, neatly rolled, ready for use; scrap-books; toy furniture, made by the boys from cigar boxes; maps and pictures pasted on thin wood or cardboard, and then "dissected;" new clothes made by busy little fingers for less fortunate children; and other gifts ready to be sent to mission schools. No wonder a reporter said: "Why, you can use everything, can't you?"

Suppose you tell your band leader about this, and help her plan some such work for you.—*Children's Home Missions.*

My Boys and Girls—How They Look and How They Live



OST of my boys and girls have straight black hair, black eyes, and dark skin. They speak the Spanish language, which is very beautiful and musical. If you should come into their homes, instead of saying "good morning" to you they would say "*buenos dias*," and when you went away they would say "*adios*," instead of "good-by."



MOVING TO THE CORN FIELDS

Many of them wear ragged clothing and come to school with toes peeping out of their shoes and with thin, torn dresses and coats on.

Their houses are not like yours. They are of a dull brown color, made of the clay of the country. They are low one-story, houses with flat roofs, and the walls inside are whitewashed, while the floor is a hard dirt floor. Some sheepskins, goatskins, and old pieces of carpet are laid on the floor for rugs. In one corner is a fireplace, in another corner, on the floor, is a pile of old carpet, rags, etc., which is often the only bed in the house. One or two broken-down chairs and some old boxes furnish the seats. A few plants are trying to grow, maybe, in the one window, which is not more than ten by twelve inches in size.

Their food is not like your food. It consists of chili, tortillas, and coffee. The coffee is made very strong, and is used without cream or sugar.

Chili is red pepper, and they eat large quantities of it, cooking it with meat or vegetables.

Their names, too, are different from yours. I have two

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great little girls who are aunt and niece. The niece is thirteen days older than her aunt. They are about four years old, and are very cute and charming. Their names are Eloisa and Utilla. Then I have a Marequita, a Dolores, a Terecita, an Amada, a Dulcinea, and a Celedona.

They come to school in the morning at nine o'clock. We sing, sometimes in English, sometimes in Spanish. Then we repeat the Lord's Prayer in English. After this we have a Bible lesson and learn a verse and some nice bit of poetry or prose. Then we have lessons very much as you do. They learn to read and write and study arithmetic and, geography, etc., and twice a week the sewing class.

Sunday afternoons we have Sunday school, and that is a very happy time with us.

I wish you could all come and see me and go with me to see these other little people who are God's little ones, and your brothers and sisters.

Will you not pray for these little Mexican boys and girls, that they may learn about Jesus and His love?

MISS NELLIE SNIDER.
Las Vigas, N. Mex.

Bless the Children

LORD, bless the little children,
Wherever they may be—
Far out on the silent prairie,
Down by the sounding sea.

Like flowers in the crowded city,
Like birds in the forest free,
Lord, bless the little children,
Wherever they may be.

At Home in Mexico

YOU can have no idea, unless you could see it, how very poor the poor people of Mexico are. They live in miserable huts built of mud and straw, or of the stalks of the banana plant. There is a great opening at one side, left for the smoke to go out. The floor is of dirt, and in one corner are spread the straw mats on which the family sleep, and the ragged blanket or so with which they cover. One-half the people in Mexico never slept on a bed in their lives—that is, a bed raised above the floor.

There are no tables or chairs in these houses of the very poor. The cooking is done on stones, and the corn from which the *tortillas* (dry corn cakes) are made is crushed between stones. When these cakes become stale, they harden and curl up. The children use them for spoons with which to eat their soup, for there are no knives, forks, or spoons in these poor huts of Mexico.

The people earn what little they can by selling fruits and vegetables. Some burn charcoal, and carry it a long distance on their backs to market. Many of them beg. They are forced to do it or starve. Wages are so cheap in Mexico that even with hard work the most of them earn only about twenty-five or thirty cents a day.

Mothers in Mexico carry their babies in shawls at their backs. I have seen mothers coming into market with their wares on their heads and their babies at their backs. The little girls learn to carry their baby brothers and sisters, and will sometimes engage in romping games with them tightly tied in their shawls. — *The Little Worker*.



MEXICO.

Mexican Street Scenes

LEAVING the low building that forms the Mexican station, we enter the street car, a car drawn by two mules. We wind in and out through the crooked streets, which are very narrow, and finally alight on the plaza, or market. And what a sight meets our eyes! Women and men sitting on stone pavements with their wares spread out before them. Here are hats almost as big as a tub, such funny hats with their big, tall crowns. Their clothes are made of white cloth, and their shoes are just sandals; but there are well-dressed ones also, who belong to the better class. While the men wear such big hats, the women don't seem to have any hats; they wear a shawl over their shoulders called a rebosa. And there are some little children that have only one little white garment.

Here is a man with a pigskin over his shoulders, and another with a big bundle, all carried by a strap around the forehead, and hanging down the back. Here comes a little boy with a great jar of water. It seems that he can scarcely move under his burden. And here comes a crowd of boys who must work all day in the mines, go to night school until nine o'clock, and rest what they can afterward. Here is fruit of all kinds, also vegetables and flowers.

We pass a shop, and such a vile smell comes from it! We find that this is where they sell pulque, the drink of Central Mexico. Men, women, and children drink it. They learn to use it from their earliest childhood. Beggars, helpless, crippled, and dirty beyond description, are all around us. Everywhere we are struck by the treeless and dusty condition. But there is the spire of a church, and we soon come to the beautiful buildings of our mission church and school. — *Selected*.